Sl No. 32

History of Parthagal Mutt -

(Contd. from Sheet No. 1)

His Highness proceeded out of Hall owing to the
heat prevailed to the Durbar Election celebrations
of Mysore during 1877, the Night had become
a tremendous affair. The first act of His
Highness Sree Krishna Rajendra Wadiyar was
the arrangement made, by carefully
planned economy, to redeem the debt
by a process of retrenchment, with the
unfaltering co-operation of His Highness
Sree Chama Rajendra Wadiyar. The Dewan
was able to pack the finances of the
administration on a stable footing. The
occasion was marked by the grant
of the Maharaja to the Dewan of
the holding of the Knighthood
of the Star of India conferred on
His Highness' presence. The Court
has since become an annual function.
Like the Investiture of Knighthood
Matchlock by the Maharaja Held
is held on the occasion of the Prince's
Birthday in the Capital.

The Completion of the printing of the Shiva Bhagavata Purana undertaken by Shiva Varmeshwara was the next task accomplished by Shree Swami with the help of the Rani of Vanaparthi Samasthanam in 1893 (Nandana, Chaitra) Shree Seetha Vilasa Devasthanam Mahamandapam, Consort of Shree Krishna Raya Wodeyar III presided Bhagavatotsava at the house of Shri Krishna Brahmachary in 1899 (Vikari, Jyeshta), on the occasion of his sixty-fifth birthday by Shree Swami. The Queen Mother Shree Mahamani Devi, Vilasa and Shree Krishnaraja Wodeyar IV invited Shree Swami to the Palace and had the Bhagavata Purana performed Specially performed by Shree Swami. At Lingapa Street Mahamani Shree Krishnaraja Wodeyar IV Shree Vasantalaxmi, and Yuvaraja Shri Sridar Kanthraj (Lokan Dewan) presented the Chakratha Kanaka and accompanying Mantra Pushpa at the house of

Lan[illegible] of Shri Krishna Bramhan a Pandit a
. . At the request of Shree Swami Ani
Highness Sri Maharaja Shree Krishnaraja
Wodeyar and His Highness Shree Kantirava
Narasaraja the old Mantri in the
Capital permitted to Shree Lakshmi Narayan
Shree Nagarpûja and Shree Lakshmi Narayan
Ankitha In one year [illegible] the
Managers of the enhabitants His Highness
undertook a journey to Kashi Gaya and
Near Nanjangud and he Crossed Rivers
of Male Karnataka Parashurama and
Palakh Chakra and Kanara &c
Among the Sixty Seven old books written
by His Swamiji during the fifty years
Years of beginning from the Sinhana Ki, are
Chamaroo like Shree Para Naba Guru Vijaya,
Arati Ka, like "Sabhada Pamaya" Shri Swami
Ki ka "Prapanna Sambhaga Shri", Kanna
Sri Satya like [illegible]
Communication [illegible]
and "Mana [illegible]

in Ireland he succeeded by Shree Ramya
Chandra of Ayodhya; the Shrimad Abhinava
Ram Ramanuja Ita Bar P Swami, the present
occupant of the Peetham.

Shree Kaleeka Bhakta Janita Sanchala,
a devout and pious devotee of
Lord Vinata, and the head of the
Hindu Sabha of Madras Shri Thatha,
early attracted the attention of Shri
Krishna Brahmachari, who was
then in the ninth year of his
[illegible] to
professorship in Mysore, which had
caused for him fame as a second Shankara
His knowledge was deeply as well as varied
in all the darshanas, and by his wonderful
and varied talents was able to explain
a difficult point in the Commentaries
from different standpoints, he
possessed [illegible] known only to few
of the orthodox like the Vaishnavacharya
Sundar. During the short period of twelve
years (1911 to 1923) Shri Krishnaraja

~~[illegible]~~
Wodeyar, made two public visits to the Mutt in all formality. ~~Of the~~ The first was on the occasion of the annual Vidwat Sabha of Chaturmasya and the last on the occasion of the installation of the image of Shri [illegible] Brahma[illegible] in the Vrindavan. On the last occasion His Highness the Maharaja was accompanied by His Highness the Yuvaraja Shri Kantheerava Narasimharaja Wodeyar. On the private visits of His Highness were more fruitful as they were long and had for their chief purpose the brief study by His Highness of the fundamental tenets of Shri [illegible] of the Advaita System of philosophy direct from His Holiness. At the earnest request of the Maharaja, His Holiness more than once visited the Palace and gave Upadeshams to all the members of the Royal family in regard to Bhagavan [illegible] Mantrasadhana &c.

The supreme simplicity, the characteristic of this great Swami like Mahatma Gandhi

Allowed one and all to join who might be
[illegible] Black Rod came up & summoned the Speaker
to attend their Lordships & from the Bar
Speaker

This was an example of the Commons
Conduct which may be recommended
to the Notice of Modern Chairmen
Whose Business should be perfected to the
Utmost by Sitting from Noon Immediately
after Prayers Since Dispatch is Life
to the Measures of the Day, and when the Speaker
Withdrew the Mace was laid under the Table
Speaker's Seat and not replaced upon the Bar
Until he returned from the House of Lords
with the Royal Assent to the Several Bills
of this great Reformation Parliament
Which had the Privilege of Not Dying by Demise
as the Kings Reign Ended

A remarkable alteration of the Speaker's
Office however was first Introduced
When Lenthall Speaker
for the Remainder of the Session

Born in Tarana (Karnataka), as the result of
prayers to Shri Ramachandra, Shri Ranganathaya,
a Brahmin of the family of Atreya Gotra to which
Shri Ramananda belonged, early showed
signs from his place of birth at the age of twelve
prompted by his unquenchable thirst for the divine
knowledge, to crown his knowledge of the
Shastras at that very early age. His Shree
Guru, born a Brahmin Smartha discerned this
great for greatness, bestowed on him the
Sri Chakrankanam and Sri Bhashyapitham
and Consigned him to the care of Shree Panditha-
ratnam Kasturi Rangnathaya Swami, who
had already won for himself a great name
in India as his personal teacher Shree Kuya-
malika Parabrahmaya Paramahamsa Parivrajaka Acharya with the
study of the Darshanas, Nyaya, Sankhya, Mimamsa,
Vaisheshika and Vishishtadwaita Vedantha. Shree
Ramanandaya Continued his further studies
of Sahitya, Alankara, Nyayakarana & under
the more intensive teachers in the Maharaja's
Sanskrit College. But more than his
profound and Complete Scholarship, it was
the Swami's resolute performance of every
one of his duties as a Sannyasin
P.T.O.

as a Shaṭkarma Nirata, as a "Shaḍangadevakī
as a "Shaḍdarshana Paradevata". He Himself
has his Śrīchakrārchana, the Sacred five lines
forming under his roof even as in the Pañca
Pañcheśvara of the Śrīvaishṇava temples of ancient times. On
one occasion, during a Solar eclipse, when
there was an unprecedented and terrible
downpour, and all thousands who had gathered
on the banks of the Kāverī, there was his
Sadā Śiva Śrīchakra, present with his
Śrīvidyā and the Sacred fire in the pot, protecting
it within all resources and a mother devotee,
his body threatened by a flush in for its power.
Such is the appalling earnestness and devotion
and attachment of his charya in the practices
of the Dharma. Even in these degenerate days,
that there should be such a rising movement of
the ancient and hieratic religion for the future
is which we can safely pray. Great understandings
"Service" (Kainkaryam) "Yāga" have ever
been the watchwords of all these glorious
Having been called upon to fulfil his
position of Trustee of Shri Nageshwara,
he has naturally been electrified
his energies, all his physical and mental
resources to Śiva with unflinching

Like Shri Vasudeva Ramanuja Swamiji, Shrimad Sudhindra and Shree Kanchi, from Acharya Shri Ramachandra Swamiji of the Ramanuja", Shrimad Abhinava Raghavendra Tirtha Swamiji all over South India as "Paramapoojya Acharya Tattvaji", in addition to his being regarded as a "Jivanmukta" like the Shri Vishnu Parankusa Swamiji whose seat there has been a continuing flow of devotees in the "Jeevanmukta" of the Divya Desham whose "Shrine associated with the name of Shri Nammalwar Kurukur, and also acquiring Centres from where the teachings of Shri Ramanujas may be carried forward in different Parts, Allahabad, where he has his Ashrama, Shri Alwar Tirunagari, Shri Purushottamam. To facilitate the performance of Shree Vedanta Deekam he himself has started a "Vedanta Vikasa Sabha", where for the purpose of which examinations are conducted on the model of Universities, prizes awarded and scholarships have been started. Periodicals, and pamphlets are being made and Contributions sent from distant places Reading Rooms Libraries, some of them preparing to remain as they are

Although Swamiji retired to Sri Rangam to lead a life

he has been obliged to stay in his capital to which resort all Governmental men and all common Women, all rich & grand and Bhaktas, the learned and the ignorant & the frequent subject Sabhas Composed of all the Schools of learning and philosophy are mutually Eaten in a city like Nagpore, Combining the ordinary with the more modern like traditions for Reprinting, previously previously revised publications, and now to the Sanskrit as Shree Nagpore a Sanskrit Sanskrit from Commentaries on Nagarjuna Nagarjuna, Siddhi Nagarjuna, Shri Nagarjuna and with the unpublished hyakkefourteen, hitherto unpublished, are the grantees of Shri Ramanuja and Shree Nagarjuna and Sanskrit — all these Laws are being accomplished by the great Swami, whose indeed by known no bounds Under the Presidency of the great Swami the will become a realizing kind of state that it is great and cherishable to the ancient laws of the land.

Removal of some of the disabilities and Rise of the unfortunate "Untouchables" Has also been caused the attention of Hon'ble

Sanjan Lin was examined when the Blind
Chapman of Hindustan approached the Brahmin
in one of his visits to Nigdeo.
Hari Sabha was held in the Mutt, attended
by personages like Sir Narayan Chandavarkar,
after which refreshments were served. Hari
Sabha was all over by the Shastri
with some preliminaries and Mahomedan
went away. Satisfied with the results of the
Examination, on another occasion Indian
and Parsee Section of the European
Gentlemen Purchased by an unknown
Hindustani Gentleman who ordered the
All Religious Society's United Service Hotel Sirens,
the hotel proprietor directed him the interior
and the hotel proprietor Sirens Sirens
Enlightenment, and Mahomedan Hindustani
to the Servant of a Europe which the Orthodox
public Cooked. When the Europe Sirens Indian
Hari Hindustani Shastri and Mahomedan Europe
Brahmin to Servant the Sirens Europe
a high position in the Viceroy's Council
of Hindustan, in which the Indian
Parsee Mahomedan Hindustani Europe Indian
Parsee Mahomedan Hindustani Europe Indian
Parsee Mahomedan Hindustani Europe Indian
Parsee Mahomedan Hindustani Europe Indian

Shiva.

The first quarter of the 14th Century of the Christian era had to witness an awful crisis in the history of South India, which had it been allowed to develop unchecked would have sounded the death knell of the Orthodox Hinduism of Ages. From such a development, the Rulers and Saints inhabiting the Regions in and near the Borders of the Cauvery which has included within the Sway of the Hoysalas of Mysore saved the ancient Faith. They not only saved it, but revitalised it in such a manner that the age-long creed, even to this day, promises to survive the most terribly organised attacks which might be planned against it in the Coming Centuries.

The Crisis was Caused by the Ability of Malik Kafur which, before it reached the extreme end of the Peninsula left the Realm of Hoysalas of Dwara Samudra a Complete wreck materially at least - for the Spiritual fire was there still burning as of old in the Breasts of even Thousands of the prosperous Country, which within less than

ancient of a Century, blazed forth again as the result of the Spiritual and Organising ability of the great Vidyāranya and his brother Sayanacharya, the Founders of the Vijayanagar Empire.

Away to the South and the Eastern Region below the Krishna, the renowned Shri Vaishnava Saint and Scholar in the dominions which Constituted the ancient Chola and the later Pandyan Empires had helped to preserve the ancient Spiritual heritage of the land by their teaching, by the monumental works which they wrote and by their own Selfless, devoted and austere lives. Among Seven Scholar Saints of the Tamil Nad, the most famous and revered personality was that of Shree Vedanta Desika or Venkata Nātha (Reference in Alfonso de Albuquerque, Rulers of India, Series) of Conjeevaram (Dates)

When the Tamil land was exposed to the opening of the 2nd quarter of the 14th Century A.D. the Christian era to a Simultaneous Concerted attack by the armies of Muhammad Bin Tughlak

from the North and those of the Sultans of Madura a Creation of Malik Kafur, a slaughter unparalleled in the annals of that sacred and beautiful land ensued. Out of the holocaust of the human beings a few, however, succeeded in effecting their escape with some of their monumental works, one Shree Vedanta Desika, who, having heard of the Security which had been ensured to the Hoysala peoples by the might of the arms of Vira Ballala III (A.D. 1292 - 1342) had, after a sojourn of 12 years as a fugitive in the remote village of Satyagalam on the Cauvery (Coimbatore Dt.) had made his way to Melukote (Tirunarayana puram in the Mysore Country, Melnaad - as the Tamil people called it in Contrast to their own Country of Cola the Ghats, "Kel Nad") There, in the midst of the most picturesque and placeful Environments the great Scholar Continued his work for a long time, which had been interrupted under the most tragic circumstances in his own native land

as far as the Kanyakumari and the extensive towards both the Coast Secured to the peninsula an uninterrupted revival of peace and prosperity. Princes and peasants army leaders and Pandanayakas (heroes) vied with one another in the attempt to raise the glory of the past in the field of Literature, Philosophy, the arts and practical sciences. Amongst the last was the Classical Dancing & Bharata Natya. The dancing was Dedicated to the Gods after worshipping the Gods. The Goddess who presided over Ground for the events of Srirangam in Ancestor / happened to come into contact with Sri Brahmatantra Swatantra Jeeyar at Tirupati. The Holy Shrine of Lord Sri Venkateswara. The Jeeyar having founded a Mutt in Conjeevaram in 1360 A.D. (Epigraphica Indica (...) Vol XXIV, Part VII, July 1960 (page 318-326) had by now (1399 A.D) removed his headquarters to Tirupati On account of Turmoil, the grandeur of the surrounding hilly Country, and its Sanctity drew people of all classes and Communities and Shankha Chakra bearing from the most distant regions

in the Brahmadhara Parakala Matha of Mysore directly from Sri Saraswati in recognition of the propounding the Vishishtadwaita system of Philosophy before the assemblage of Pandits of Kashmir (Saraswati Peetham) about the beginning of twelfth Century during his visit to the country then as Sri Shankaracharya did two Centuries earlier From Shree Ramanuja the image and the Spiritual Succession passed on to Brahmadhara Pūrṇa Pillān From Sri Pundarikaksha a Brahmin of that distinguished family who also had become the Rājaguru to the Vijayanagara Emperor the image along with all attendant imperial paraphernalia. on to Sri Perūja Brahmadhara Swatantra Jeeyar Spiritual Succession passed Vedanta Desikan and from him to Sri Perūja Brahmadhara Swatantra Jeeyar

By the close of the 14th Century A.D. an Empire of Vijayanagar had been established on Secure foundation by the Combined effort of the Sovereigns and their ministers and army leaders who Combined undisputed Spiritual Power with their prowess and the strong Brahmanical The main Northward as far as the Krishna and the adjacent Southward the Kingdom of Kandahar

from Malaikote carried on the work which had been started over six centuries ago by his predecessor in the Spiritual hierarchy of the great Ramanuja, for a very short before he returned to Conjeevaram and Srirangam. It is indeed a strange and predetermined destiny, that there should to this day after a lapse of nearly six centuries be continued without interruption under the banner of the Gandhabhashya of the Divine Rulers blessed by the occupant of the Gadi of Shree Brahmatantra Parakala Swamies of Mysore the Rajaguru successors of the first Brahma-Tantra Swatantra Jeeyar (Gada?) founder of the Bahkara Tambar Dasti the immediate successor of Sri Vedanta Desika in the Spiritual pedigree of Sri Ramanuja and founder of the Matha originally in Conjeevaram and later at Tirupati.

Unbroken tradition has it that Shree Ramanuja got the gift of Sri Narayaneeya image, worshipped

But by this time the middle of the Century the determined
assault on the Kannada Country had been Shattered
by Hoysala Vira Ballala III from Kannanur Kuppam
near Srirangam in the South, operating against the
Pandya Subjects, and the newly established Vijaya-
Nagar Sovereign Harihara (Hariharo I) and Kumara
Kampana the former under the guidance of Sree
Vidyaranya and the latter under that of Sayanacharya
his brother Thus it was the Karnataka Sovereign
to whom destiny allotted the task of preserving and
later renewing the ancient faith and Culture of the
land Under the Aegis and the Sheltering Umbrella
of the Vijayanagar Sovereign the Culture and Religion
of the land once more Shone forth with added glory
and lustre Under the Embrace of that Empire
the Advaita Dvaita and Visishta-Dvaita systems
of Philosophy under the Leaders undertook and
flourished unchecked and unhampered by every
unhealthy Rivalries or jealousies

It may be said that Sri Vedanta Desika

of India of Marathi-Speaking people, of Kannadiga & the Andhras of the Bengalis, of the Mahrashtris & Punjabis & Kashmiris and, of Course, the Tamilians, from whom Ramanuja Sivacharya all these Considerations prompted Brahmacharya Shankara Tevar to stay there permanently ministering to the Spiritual Cravings of Hindus & all Hindustan

Even kept in terror and dismay by the Kaleidoscopic changes happening over there Centuries Moreover there was no longer the need felt for a Continuous stay in the Tamil land which had been the home of ~~ongoing~~ Religious Controversies between the Various Schools of thought like the Dvaita Advaita and Visista Dvaita. The age of Ramanuja, had passed. Sri Vedanta Desika, Sri Pillai Lokacharya, Sri Vidyaranya, Srimat Akshobhya Tirtha etc - all had Contributed towards the final settlement of their respective Systems.

who was closely related to the ruling family of Mysore and
Prepared the ground for the rise of the Wodeyar dynasty to
power. The great Vedantacharya who moved to Melkote
established the Parakala Mutt in a Religious & Educational
Centre. The Mutt became a "Centre" having acquired the blessings and
Sanctity of the Sri Vaishnava Cult & thereby helped
make the Mysore Country its own home.

Krishna Raja Wodeyar (1799 A.D.) the Founder
became the Lord of Mysore & thereafter the practice of
himself as the head of the Government and
the Vaishnava faith in his own realm.

One of his first acts in this direction was the
Construction of the gateway & Consecrated Ramanuja
at Melkote, the great Centre of Sri Vaishnava Learning
in Mysore which now acquired seven
positive influence by which temple worship which forms
Conjeevaram etc
Still an integral part of the practice of Sri
Vaishnava faith. In a poem which Sri

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Vedanta Desika has composed in memory of
Ramanuja Sri Ramanuja with the great Religious
Centres Srirangam Conjeevaram and Tirumala
Yadavagiri (Melkote) he has Characterised the last
as the most beloved of Divya Desams by

(Contd)

(illegible)

Amongst the non-Brahmanical works
published by Brahmadeva Swamiar Swamy
is "Tiru" or Divya Sri Charitam" by Swamiar
the Bhakta in which Swamiar the memoirs of
his ancestors Saints and Ancestors of the Hindu
in recognition of his Services to the Hindu Cause
Sri Venkatesha appeared — it is said — in Brahmin
Lakshmi Swamiar Swamy's dream and Commanded
him to take up the Superintendence of the Management
(Sri Karyam) of His Shrine and Services &
the Services to the Communities during

Expounding the works written by Sriee Alavandar, Sri
Bhāṣyakāra and Sri Vedanta Desika
Sri Sudarsana Suri were enough to keep the Swamiship of the Brahmadantra Mutt
Brahmatantra Swatantra Jeyar, the founder, and
from the first Brahmatantra Swatantra Swamy there were
Sri Jñānābdhi Brahmatantra Swatantra Swamy a period
of two and a half centuries, Sri Alavandar Swamy a celebrated
disciple of the Seventh in succession in the Brahmatantra Mutt named
Sri Vātsya Varadāchārya recognised as the most learned amongst his
many ~~disciples~~ disciples and ~~undertook~~ undertook to
do some observances
The lifework in succession, Sri Jñānābdhi Brahmatantra
Swatantra Swamy is credited to have made a most important
addition to the library of Sri Vaishnava Philosophical literature
through his Sanyasi disciple Sri Raya Ramanuja Swamy by
writing the following works
1 Bhāva Prakāsika 2 Dasopanishad Bhāshyam,
3 Vishaya Vākya Deepika, 4 Ramanuja Siddhanta Sara
Sangraham etc

Another disciple of this Swamy, a Sri Vaishnava Acharya,
Vādhula Ahobalāchārya Swamy, also wrote explanatory
works relating to Sri Bhagavadvishayam. It was during
Jñānābdhi Brahmatantra Swatantra Parakāla Swamy who
administered the Sacraments to the great Sri Raja Odeyar
Mysore who secured the independent Sovereignty of Mysore
and Suzerainty of Vijayanagar Emperors.
With the advent to headship of the Mutt of Sri Periya

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1 Parakala Mutt Lines

~~Sri~~ Vidya

Vidyashankara Srikanthanatha are enjoined to regulate their lives so as to conform with what has been described as the "Pancha-Dasha" Sanyasins free from every other concern, naturally devote themselves in accordance with the spirit of the rule to do everything possible to help their disciples in every direction as "Pancha Samskaram or "Samashrayanam" expounding of the Shree Bhashya Sreemath Rahasya Trayasaram, the Bhagavadvishayam, the Geeta the Upanishads and the Vedic works on the Siddhanta the production further of works planned to simplify the earlier Vedantins works on the same subject on the Ithasas and the Puranas, and more than anything else helping the setting over Saivaism to Saivagamas in Prapada journeys to Saiva places and Saivas to the performance of what may be called the Dharma Sthapanam" wherever possible, among the divine merciful Maharajahs. Kings, chiefs and wealthy persons employed in such work and rendered every possible support Royal support came to be accorded to such distinguished Swamijs during the Epoch of the Vijayanagar Emperors of the Sovereigns who founded the first Vijayanagar dynasty rendered such patronage to Acharyas (Gurukkals) who are Pathachāryas, who became their family Gurus but every impressive Shaivaite name or Nayanar of the other such today. They even showed Siva-ism favour to the Portugese and even to the Moslems That tolerant Spirit has always been the remembrance of such Hindu Saints

hailed from the North, whom after a disputation lasting seven days in Conjeevaram, he succeeded in overcoming and whom he converted to the Visishtadwaita creed, and whom he named accordingly. Perarulalaiyan (that is Varada Raja) had now become "Sri Vaishnava Vedanta Ramanuja Swamin" or "Dwitiya Brahmatantra Swatantra Jeeyar".

Another work of great importance accomplished by Brahmatantra Swatantra Jeeyan was the Kanchi-shimmed Establishment of a Pushkarini-Bhandagaram in the Matha which he had founded in Conjeevaram in 1360 A.D. The great library, (Matha) Came to Contain within it the several hundreds of books which this successor and eminent disciples before Ramadhan had brought with him. It must be presumed that the hundreds of disciples by whom the distinguished Scholar was accompanied Now became his disciples, &c.

In accordance with the Sri Vaishnava Sampradayam[12] The Connection established between the Royal family of Mysore and the Ramanuja Centre is perpetuated endlessly by the Burning of Ghee in the great lamp endowed by Puchan of Mysore which is kept burning by them perpetually all through the Centuries. This establishment of the Connection was the crowning work accomplished by the great Brahmin Tantra Swatantra Jeeyar May the Lamp, the symbol of the Sanatana Dharma and may the Vaishnava family of Mysore which kindled the Lamp continue ever and ever in their increasing Lustre!

To continue the work which was entrusted to him by Sri Vedanta Desika and Sri Vishnu-Chitta, Sri Brahmatantra Swatantra appointed as his successor Sri Varada Guru, Sri Perarulalaiyan, formerly a most distinguished exponent of the Advaita System

Parakala Swamy, the Parakala first in succession was originally Chengal Lama and the disciple of the Mutt Sri Bodda Krishna Raja Odeyar of Mysore was successful in securing the removal of the headquarters of the Mutt to Seringapatam the Capital of Mysore till 1799, from Tirupati [Swamis appointed by the heads of the mutt in Mysore, however were peaceful Sannyasis and strangers and Less men by the wisdom and power of Sri Chikka Deva Raja Odeyar the illustrious successor of Sri Bodda Krishna Raja Odeyar To keep the Capital of Mysore Country, by the wisdom and power of Sri Chamarajendra Odeyar the illustrious Ancestor of Sri Bodda Krishna Raja Odeyar It might be that the unsettled Conditions due to the Regent Maharanis Conflicts might have persuaded Sri Bodda Krishna Raja Odeyar to persuade the Swami to remove altogether to Mysore once for all [Swamiji appointed by the heads of the mutt in Mysore however to remain in the Mutt at Tirupati till to Conduct the puja of Sri Hayagriva and Sri Prasanna Venkata Krishna Seshu installed there and to minister to the wants of the Pilgrims during the stay on the hill. Later on this practice of appointing an agent Swamy was given up]

It is no exaggeration to say that Sri Periya Brahmatantra Swatantra Parakala Swamy (1658 - 1738) occupies an important a place in Sri Vaishnava hierarchy as that held by Sri Ramanuja Muni himself and also Sri Vedanta Desika by the voluminous works which he wrote and by his wide travels over South India refounding the Sabhas and restoring the temples and temple worship wherever decay had set in. He he succeeded to the Asthanam of Brahmatantra Swatantra

In 1677 A.D in his twenty second year he brought to the Mutt the image of Sri Lakshmi Narayana, his family God, with him to be worshipped along with that of Sri Hayagriva. In the course of his fateful journey to Mysore, Sri Periya Perumal is said to have been met by the Emperor Aurangzeb who not only revered him for the pre-eminent position he had attained by his Scholarship and rank of Royal Guru of Hyderabad but also to have bestowed special honours upon the Swamy such as those which were the exclusive prerogative of the Royal Sovereigns.

Sri Periya Perumal Swamy was the son of Sri Srinivasa Dikshitar, the great grandson of the celebrated Appalacharya of Ahobilam (Pennakonda), who had attained fame as the Author of "Sara Prakashika" Sri Srinivasa assumed Sanyasa and having ascended the Gadi of Sri Brahmatantra Swatantra at Tirupati assumed the name Sri Vanadri Vedantha Yogindra From him (Sri Parakala Swamy) (Chief Pontiff at Ahobilam) Sri Parakala Swamy received Sanyasa and also with the Pontifical Ashramam and along with it the succession to the Gadi of Sri Brahmatantra Swatantra and held that office for a period of sixty years (1678 upto 1738)

Among the works attributed to him, the most important are the following :-

1. Commentaries on the Nalayira Divya Prabhandam i.e. Sri Bashya Prabhandam, 2 Yati Prabhandam, Khandanam Acharyavatara Chatushtayi & Parakalasthanam Pancharatra

Nitya Prakāshika and a host of other works

The most reputed of all the Contemporary Sri Vaishnava Āchāryas of the Tamil Nad, Sri Vatta Dēsigar Pāsuram in obsance to the great Swamy Composing a Verse (an was a custom of the time) in which he says that it was by the Recommendation of the meritorious works of ages that he was elected to worship at the feet of the Swamy, who alone had the power of discerning hell and where incessant Compassion was the Lord Sri Krishna

Sri Perum Brahmmarāyan Paramāta Swamy was Succeeded to the Asthānam by Sri Srinivasa Paramāta Swamy in 1758 A D adorned the Peetham for fourteen years (1751) Amongst the works he wrote were

Lakshmipāya Shadaraterpam.
Nyāya Prakāshika.
Nyāya Parakāshika Vivriti
Paramāta Mangalam
Paramāta Vaibhava Prakāshika

To age 4 Blanks and the Branches & Members
and the United Kingdom & Germany
and Legion, Thanks to the Peace and Security
guaranteed by the Victorious Sovereign.

Peetham by Shri Vedanta Brahmatantra Parakalaswami
He was born in 1712 A.D. in Mannarkudi on the banks
of the Jayamangala and by his erudition, piety
and the quiet unassuming work - ~~the small piece~~ to
which he had been performing in the small piece to
which, however, he ~~must~~ clung more fervently
knowledge and enlightenment. He became the sixth Jiva-
mam and the successor to the Holy Seat and filled it
in dignity for twenty years till 1771

His disciple Sri Srinivasa II belonging to
Vimanarayana Puram (or Mylakole) born in 1705 A.D.
succeeded to the Gadi at a very late age in A.D. 1770
for only a year. As his end was approaching, he
sent for Shri Ramanuja Brahmatantra Swami and
appointed him his successor in the Peetham.

This great Sage and Yogin was born in A.D. 1702
He was the son of Sri Timmalacharya, who was
very near relation of Shri Periya Jiyadeva Swami Ar-
chief of Vagapalli, he happened to take up the abode

-shri Shanmuga Para Rajendra Jagadguru Swamigal
to whom by shri Vedam the Parampara Prabhava
Pandithar Swamigal. He was born in 1712 in the
banks of the Jayamangalam
by his mind divine and piety and the great and
in accumulating work he has been performing
in the Math place to which numbers the
most learned men for knowledge and
enlightenment have. The position of the
Sankaracharya is the most eminent and the
highest in the religious field in the
Dravidian country. He ascended the throne
Shri Shanmuga II, belonging
to Tirumangalam (or Mankudi) in 1705 A.D.
He succeeded to the Gadi at the early
age in A.D 1770 for only a year, his
approaching the throne for Shri Ramanuja Brahman
Pandia Swamigal and appointed him the successor
in the Pandiam.

and Yogin

Shri great Guru was born in A.D 1709. He was
born the son of Shri Viruppakshaiya, who was
a very near relation of Shri Parimpara Pandia
Swamigal. Native of Parimpara, he migrated
to take up his abode in Kumbakonam and

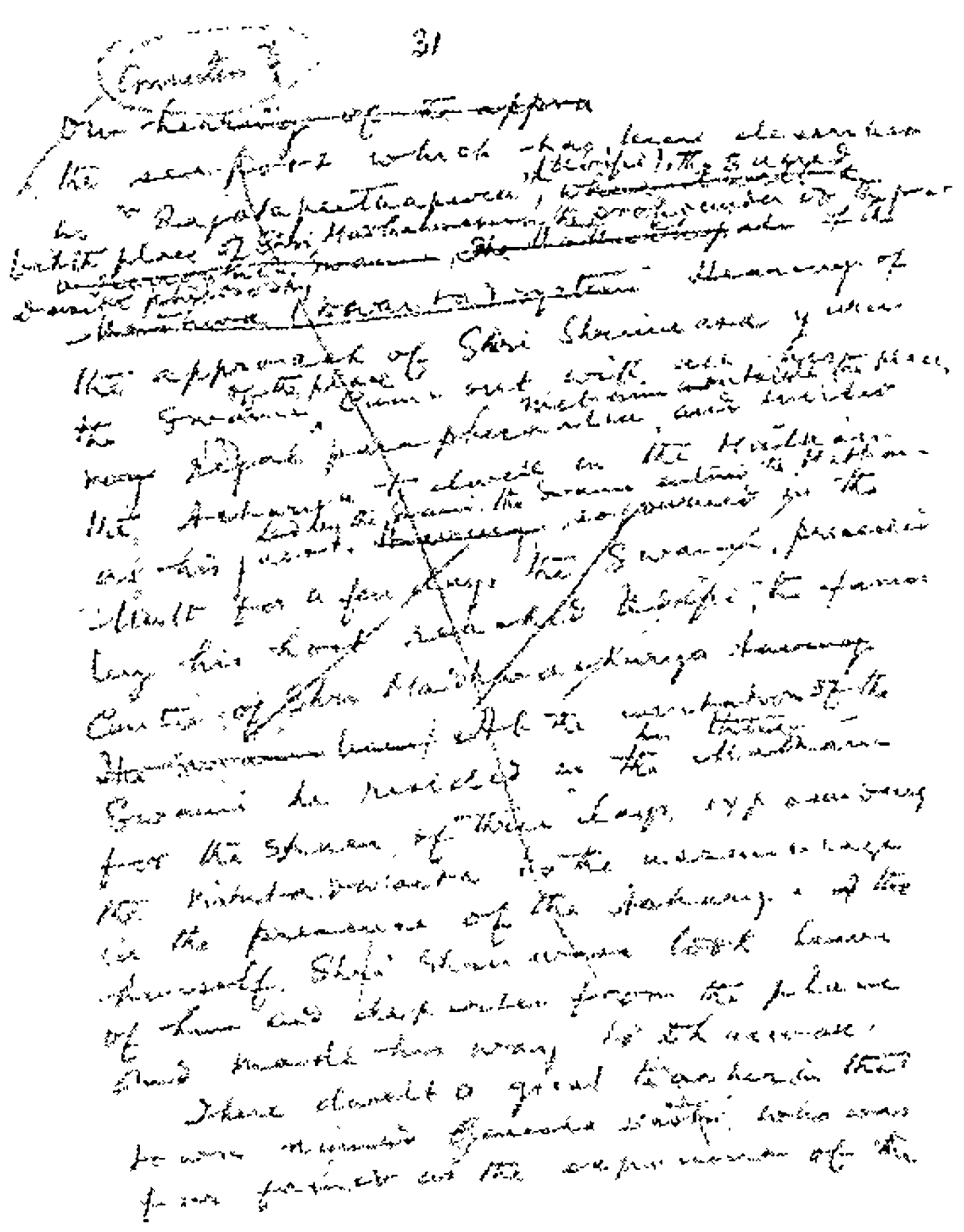
and having accorded to the inhabitants of the north dispositions
favourable and worthy of their happiness, [illegible] Shri Rāma (?)
in the history of Vaishnavaism.

Great Swami returned to Mysore and
which Lakshmi ... in the re-
gion of the Kaveri [illegible] in the
engagement the work and the assistance
in Commander-in-Chief Shri Bhagavad Ramanuja
the Alwars and Shri Vedanta Desika. [illegible]
and Shri Vedanta Desika [illegible]
[illegible] in the Alwar Country, after
the fall of Seringapatam may be said to
have been entirely due to the Combined
Powers of Shri Purnayya and Shri Ramanuja
[illegible] enjoying the chief dewanship at Mysore. Shri
Purnayya and Shri Ramanuja
Lakshmi Kantha Pankaja Swami [illegible]
the Peshwa till A.D. [illegible] Ramanuja
having handed [illegible] to Shri Vedanta De-
sika. He accepted
Ranganatha Swami Raghavendra
of Madura, a direct descendant of
Sri Parankusa Nāma Pillai, the Guru
of Shri Bhagavad Ramanuja in the Shri
Vaishnava Succession hierarchy.

[illegible] Maharaja
wanted to show to the people of New India
what an Ideal enlightened ruler with a
perfect Constitutional administration
to help him could do by way of [illegible]
and [illegible] Shri Rama Rajya of the
Treta Yuga. Well may this example be followed
by the leaders of the States whose [illegible]
is about to be the Constitutional basis
for the Republic of Free Sovereign in the
Commonwealth of Nations under the
Dominion of India came to pass in the [illegible]
like the late Shri Venkatappa Ayya IV
and his [illegible] grandfather
what a blessing would it be for the
Country with its hoary antiquity and its
[illegible] Spiritual Stores!

The record of the journey of Shri Swamiar
Brahmachandra Paramahamsa Swami who
[illegible] in the shape of a Champu
named "Shri Ramakathamrita Vapugal"
[illegible] in this [illegible] year by Shri Krishna

(See top of next



[illegible] of [illegible] Mathwacharya, the great
propounder of the Dwaita philosophy.
The presiding Swamiji of the Mutt then
came out on being acquainted with
the approach of the Acharya. Came out
to welcome him outside the precincts
of the town accompanied with elle-
gant paraphernalia and his
assemblage of Sishyas and Sakh-
-s. After the strange but mamoo-
-ty greetings were duly exchanged by the exp-
-ts of the two great Vaishnava Sy-
-s, Mahajanyam Mutt to
-t Swamiji invited the guest
-ir Mathas. Shri
-ing graciously accepted the invitation
-ya of the Mutt and the
guest to his Mathams amidst the acclama-
-tion of the inhabitants through the streets
for the occasion. For the space of three
days Shrimadacharyaji remained there
-th Lakshmi Mutt, expounding
-ta to the
-ere

Swamiji of Shri Sarvajna place, chosen
as his residence by Lord Shri Krishna,
now became the scene of a great Conclave
of learned men and devotees from the neighbour-
-hood, who came here to witness
the glory of Shri Nagajuna Sahita
-ppeared by with Shri Lakshmi
-ana Shri Venugopala, the objects of
in the Golden Mantap of the Parak-
Mutt. The next 3 days during which
Swamiji sojourned there were the happiest
in the annals of the two mathams
whose heads performed Common worship
at the feet of Lord Shri Krishna of
Udipi. The costliest presents were exchanged
between the two great Mathadhipathis
in the simple of offerings to the
worshipped in the Mathams. The lead-
-ing also received similar p-
from the two Acharyas. On the
of both, however, the great found Mu-
took his departure from Udipi. Fa-
-ing Shirdankeri, on his way, Shri Swamiji was received
-d Shrimadacharya the Mahant of Kumat-

In Shimoga, the great centre of
learning and enlightenment, lived a
Brahmin, a great many learned men
whose ancestors had been given
with gifts of land and villages
the glorious days of the Vijayanagara
Pandya Kumara Rudra and Maharaja
had vied with each other in making
that City, the centre of enlightenment,
of opulence and reminiscent of the
ancient glory of the Satavahanas,
the Chalukyas, the Ballalas and the
Vijayanagara sovereigns. Amongst
the many learned men inhabiting Shimoga at the time the
renowned was Shri Gangadhara Rao Sastry
who, along with all other Systems
learned the vital principles of the
exponents of the Visishtadvaita System
Shri Ramanuja. He commenced his
career from learning of Sanskrit and Vedic
Sciences of various other Systems of Indian

Gangadhara Rao Sastry [illegible] in the Swami Samaj
[illegible] great
disputation ensued with the Swami Samaja
the strength of the Sastry's learning and
Conclusion. The Swami Sahukara Vidyaranya
[illegible] by enlightened by the Swami's
expounding of the Vedanta [illegible]
Shankara and sang with his own well Language the
Principles which the Swami showed in Shankara
Commentary to the joy of the inhabitants. Shri
Gangadhara Rao Sastry was given a warm welcome
from Belgaum, amidst Shri Shankaracharya
Slokas pronounced for this Learning and Wealth.
A throne was erected at the feet of the Swami
Shri Gangadhara Sastry invited Shri Swamiji
to take seat to speak his Vedantic Principles
Shri Swamiji then addressed the Assembly on
Advaita Principles the conclusions drawn by
Shri Gangadhara Sastry, a learned man of all
Systems of Philosophy, were of all same kind
from Vedas the source of Light Shankara

... Swami ... Belgaum ... the Swami ...
after ... the opportunity for the scholars
about the rounding to visit the Swamiji
and pay their homage. Early this week
Sabbath ... each ... feature of the days
of the stay of the Swami ... Shrimad Jagadguru
known as Shankaracharya had the
privilege of receiving the Nyayavidya
from His Holiness. In the meantime
the news of the Swami Shankaracharya as visited
by the monk had preceded him and the
Rt. Shri Shankaracharya of
the holy peetham of Sankeshwar
who has been described as "the Sun of
for the Shankara Siddhanta
Brahmanas of this Sansthanam to wait
the invitation to the Swami to visit Sankeshwar
and accept his hospitality in his Matham
Shri Swami readily agreed and sent by
the envoys from Sankeshwar

---

35 Chiga to his Matham.

... the holy city amidst the acclamations
people ... and ... the holy city. The two Swamis
representing the two systems of
philosophy living together engaged
in discussions, presented a unique
spectacle to the gathering there. Approval
of the doings of the Mysore, Raja Swami's
Brahmin minister Aiyangar, the Maharaja
of Kolhapur now begged the Swami
to extend to him and his state the privilege
of his visit. The invitation was, of course,
accepted and the Swami in due course
there received royal welcome and
the homage of many of the Chiefs of the
Southern Maharatta States assembled
there for the purpose of obtaining the
darshana of the two Swamis. Here
the Swami had the joy and privilege
of worshipping Shri Mahalakshmi,
the presiding deity of Maharashtra.
The ruler of Sangli was then accorded
the privilege of worshipping Shri Narayana

in the Palace at Sangli. There, at Sangli,
had assumed from Sātāra a famous
Scholar of high repute, Shri Narayana,
by name, versed in the Nyāya, Vedānta,
& the usual disputations, which
the respective Sanskrit Shastris,
took Grams of the Chieftain, having
been exchanging presents, the latter
pomaded & anointed the Swamy,
of his Maharaja, the ruler of the
Southland known to Leon Narayana, and
bestowed upon a fine ornament made
with a fine silver Necklace (Hāra)

Before the Swamy took leave
of the Raja of Sangli, Shri Narayana
had solemnized the fiance of the Maharaja
to the Raja of Sātāra, his patron, that
Chief now invited them to his native
Capital, where after their return, a
and the appointment Nyāya Vedānta Śāstrin,
accompanied by an escort of cavalry

2y

from the Southern campaign and that was given
audience in the Darbar room Shaniwar Wada of the
Royal Queen of Satara. The meetings
for conversation of the learned assembly took
place every one pursuant at Satara, during
there a magnificent days encouraged the
payments made to Shri Narayana by the
Queen of Sātāra were not forgotten while
pursued. In the meanwhile there has arrived
at Satara, the famous Capital of
Shri Chatrapati Shahu, Shri Krishna
Sastri Warkhedkar, the Capital of the
Peshwa, He has been sent by Shri Madhava
Peshwa, the most learned and the most
Sanskrit, the most eminent of all the Smartas.
Rao Bahadur expressed to the Pandits
the Congress by all Indians as the foremost
a advocate of the Advaitic philosophy.
Of him the annual objections & views shall
Sankaracharya was invited by Shri Madhavacharya
to Poona, to meet the most Conservative
of Brahmin - leadership from the remotest
regions of India, to discuss the religious

Poona [illegible]
As it is to be, that the Maharaja [illegible]
Sara to have been the occasion for [illegible]
of the Brahmans driven from their homes by
the disastrous pro-Christian policies which had
overwhelmed the kingdoms and the two
chiefs of Tanjore to the mouth of the Kaveri
[illegible] the wars raging over two centuries
the most respected Sri Vaishnava shrine
to Poona, which had been under the command of
Sanctuary for [illegible] with all ceremonial of
Hindu Culture, by the great Shankara.
And the Peshwas. It would vividly the Last
Cultural Centre, a pronouncement of Jagadguru
Vedanta, Nyaya & Kashi of the North
The whole city turned up to have
darshan of the great Acharya of the South.
Amidst the tumultuous welcome on
which followed all classes of men however
Shri Swamiji made a triumphal
entry into Poona, In the midst of the
vast gathering was Shri Mohan Shastri,

34.

who was amongst the first to welcome the
Swami as he entered the city. When the [illegible]
Shastri heard the words "Acharya Vedantachari"
amongst the titles, accompanying the followers
of the Swami, the Shastri turned to the Swami
and, with a [illegible] asked whether the two
words with a [illegible] of their
Vedantacharya referred to Vedanta, [illegible] the
Vedantacharya the two alternatives
the necessary explanation that the two
[illegible] for salutation, indicated
Shri Shankara as the Upanishads as well
as the Brahma Sutras in Tamil, the Vedas
having been recognised, [illegible]
Agastya as Compiler and Vaidika of the
the Northern Aryans [illegible] Shri the two
great teachers in happy communion
[illegible] through the discourses Shri
Poona, till the Swami reached the house
of Shri Raghavendra Rao, Shri Nrisimhacharya
which had been prepared to [illegible]
residence of the Swami. Poona was en fete
for the day. Mohan Shastri and others
themselves to their homes taking leave of the
Swamis for the day.

The next morning, after the usual Service, [illegible] worship in the Shrine (Tulasi Vanam) the Acharyas were engaged in performing the Sraddhas, to Shri Ramanuja Acharya, Shri Nammalwar, Shri Nathamuni Acharya, Shri Yamunacharya and other Acharyas, there appeared before the Assembly-Cages of Apostles, a venerable [illegible] of the foremost Scholars of the age [illegible] Shri Mahana Sastri, among [illegible] living Pandits, Pothukuchi Sastri, Tyagaraja Sharma, Gopalachariyar, Krishna Shastri, Rama Krishna Shastri, Subbarayudu, Narayana Sastri, Mahadeva Sastri, Venkata Sastri, Govinda Shastri, etc. and 300 Pandits, Shastris and several others of repute, the representatives of the Hindu Universities [illegible]. The visitors were received with a hearty welcome by the Acharyas and were led to their seats. After a spell of silence the vast assembly began to [illegible] when Mahana Sastri was the first to speak

[illegible] a beautiful [illegible] the great scholar Shastri's objection with the question as to how it was that the Acharyas attached so much importance to Tirumanjanam [illegible] Shastri for his views as it was in the Kali Yuga many of the Shastras [illegible] Tirumanjanam's [illegible] after a few discussions [illegible] and other Gurus followed [illegible] Shastri. Tyagaraja Sastri, Professor of the Sanskrit [illegible] Language [illegible] Conversation [illegible] Shastri, Govinda Sastri, Venkata Sastri, Rama Krishna Shastri, Subbarayudu, Narayana Sastri, Mahadeva Sastri, Venkata Sastri, Govinda Shastri, etc. and 300 Pandits, Shastris and several others of repute, the representatives of the Hindu Universities [illegible]. The visitors were received with a hearty welcome by the Acharyas and were led to their seats. After a spell of silence the vast assembly began to [illegible] when Mahana Sastri was the first to speak

[illegible] for the day

The following morning, Shri Mohan Sastri and others started a discussion on the propriety of the "Tapti ashtakrishnakarma", the Gopichandana formula Thirumann and Srivaishnava subjects relating to the outward practices of the Sri-Vaishnavas for the Vaishnava Cult, with the permit to the previous days, ie the audience returned to their Guruji Convinced by the Archanyah arguments or in favour of these Srivaishnava practices each day, one devotee started a controversy relating to the Vaishnava Symbols, and in support by every one of the participators by the celebrated Sastri Sri Mohan Sastri the Conclusion of the Sadhu Shri Mohan Sastri Shastri and acknowledged that he was Christ-crucified — Sastraically of course — on all Counts and by having the least of the all his distinctions, the Swamy might claim to have won over all the Sanskrit of India, those of Kashi, Mithila, the Sanskrit of Dakshina, those of Kashi, Mithila, Gauda Desa Vanga, Gurjara and beyond

Thus Sign of the recognition by the

of the Spiritu[redacted] Shri
Krishnan Bha[redacted] Swami and Swamiji
Shri Shastri, [redacted] from the Kanchi Sreeji
Shri Shastri, [redacted] from the Kanchi Sreeji
and entertained the great Archanya and
expressed their Gratefulness. "Blessed, indeed,
the great Londesja who came had the
fortune of hearing Such an Archanyas for
this Iyama" said they days after along. His
Swami was then taken to their chambers
by the pundits for Vaishnavite of Shri Vaishnava
and Pancharatra and Shree Pada Tirthams day
the family

On one of these days, Shri Mohanan
Sastri, as the leader of the Pundits, for
Sloka up in the assembly and placed about
the document, in which he stated that
he and the followers were accepted Vaishnavas
through in the shastraic traditions by
the great Archanya. Copies, signed by them
were also distributed, to the great Saints
of Vaishnava creed in the North

Shri Shrinivasa was a Brahmin Pandya
Parakala Mutt thought of procuring

[redacted] on a [redacted] ...ving places
for the Month di[redacted] ...of these
will serve to explain for them the adventures
of a Sinha Yadava. Taking leave of Shri
Narasimhabharati, Mohan Shankar and
all others, Shri Swami left Poona to take up
Brahmavart marches, Shri Swami crossed
the Narmada and reached Nasik on the
Godavari. Attracted by the association
of the place with the memory of Shri
Ramachandra, whereon the Swami proposed
to spend the Cokha Ramayana days there.

It provided opportunity for the distinguished
scholars of the north to approach the
Swamiji about and the whole period was
spent there with daily Sabhas, and
lectures and Upadeshams. Once, however,
a Muslim Peer visiting the Swami by
persuasion engaged in long discussions
and was ultimately satisfied that the
teachings of Islam were in the wrong
Contrast to keeping to the spirit of Samarthana
Shankar was told the joyfully four (four)
bow bowed obeisance to the Swami

[redacted] ...Mahanga
...Bhagwan Shankar ...ants
...Calendar and Shan... Savitri, 16.

Chapter from the book as regard according to
Shankar, disciple had a letter begging for
the ...return immediately to Nagpur as grant
him the privilege of his presence on the
occasion. Unless she has performed the
Sat darshan it is known and proved Sastramaya
it would not be appropriate for him to go
through the necessary ceremonies, he felt
Shankar ...forcement noted
...moved by the importunity of his disciple
the Swamiji made up his mind to go to Nagpur
to Nagpur, and on the way following the
Completion of Chakramanya a week, a
fortnight before the Swamiji he started
Nasik, to the ... protagonist ...of
who knew the principles of ...
...embarrassments and fortunately to his leaders
and ... assistance.

In the meantime the Raja of Akalkot,
having ... of the ... returning
of the Swamiji, sent messengers ... the

[illegible] to visit the Mutt. By that time a message [illegible] arrived from Maharaja Shri Ramarāja Bhūpa, the Letter conveying the [illegible] of happiness of all the people from after the triumphal journey and begging his immediate return to the Capital. The Guru started with Shishyas towards the Capital. On the way he halted at Srirangapatna for a day. In the afternoon a special messenger named Shri Mukhāri Narasimhāchārya sent from Chitradurga by Shri Madhurāja brought the news in advance that Shri [illegible] would go the next day in pursuit to receive the Guru in Srirangapatna [illegible] and lead him to the Capital amidst the most interesting, diverting and joyful [illegible] to Shri Ranganātha's temple, the Guru entered to the Mutt and [illegible] finished [illegible] the afternoon services with the Shishyas. Shri Madhurāja during [illegible] arrived in Station to meet [illegible] the Guru, after [illegible]

the mountain to enter grace his capital with his visit previous in the course of the journey the Swami, knowing according to his account, the Raja came out of his Capital and bid on the Sahyādri in procession to his palace, there, at Akalkot, the Raja on with his following and the citizens had the privilege of Darshan and puja of the Swami for the space of about a week. Among the presents that the Raja offered to Shri Nrsimhāśrama was a famous elephant.

By forced marches, the Sahyādri arrived at Mulkhed, [illegible] Swami. Straightway he proceeded to the temple of Shri Narasimha, bowing towards the temple Swami began [illegible] Worshipping Lakshmi-Narasimha. The Swami [illegible] after [illegible] the Shri Guru [illegible] the hall of Shri Narasimha, and after the puja [illegible]

After separation of many years the
joy when they beheld them can better be
imagined than described. After garlanding
the statues of Shri Nayanara, the Royal
disciple fell at the feet of the great Acharya
and bathed them with tears of joy.

After a brief but moving Communion
the Maharaja helped his Acharya to a new
golden palanquin which he brought in his
train. The procession to the Capital led by the
Royal Elephant in person, who all came a long
distance in the State Carriage was kept waiting
some hours, again bridging on Lotus breast
which said much for the reception
awaited the Acharya, the ovations of the people, the cheers and the Sankha Shanky
fare and National Flag Streets. It was indeed a
the [illegible] of Shri Ramanacharya after
his return from exile, as said by Bhavishya
After the reception in the Palace, the visit
visit to the temple, the Acharya performed
the rites in the Shri Narasimhaswami temple.

then Shri Mahapurna Periyanambi and Shri Goshthipurna
Shri sat at the feet of his Guru, Shri Rakshapurna
Gita, Th. Bhashyam and Shri Rangavimanagama
Mahamala reading on the banks of the Kaveri
Th. Periyanambi and Thiruvarangam Shri Srirangam
[illegible], a fine old ornament to the ground
[illegible] Th. Periyanambi and hours of the Lord.
[illegible]

He [illegible] the Sannyasa Ashrama
on Shri Shrirangam Vaishnavaites at the
[illegible] of the Maharaja before he left the
[illegible] Kanchipuram
town of Alavandar in Chandramouli Ramanuja
from Shri Ramanuja to Shri Varadaraja
Perumala and Shri Yadavaprakasa from Shri
Periyanambi, Shri Ramanuja Vaishnavaites, a modern
of Pallava in the 8th century Ramanuja, had a very
important [illegible] of Ramanuja in Vedanta
Ramanuja Ramanujacharya and Shri
Bhashyakara and Shri Ramanuja [illegible]
[illegible] and Shri Ramanuja Gita on the Bhagavad
[illegible] Vaishnava Ramanuja [illegible] the Vaishnavites
Ramanuja Ramanuja [illegible]

[redacted]

of the Brahmin in the family Sivakashula in famously
A.D 1812, Shree Raveja natha the son of Shri
Nrusimhashastry, born even a, barely age, while
he was at devotional such as grasp & Veda
and Vedangas by induction came to be described
as Brihaspati Samo'budhya" and named
the title of Sarvalantra Swatantra like
Shri Shankara Acharya. He took up the task
of Shri Shankara Brahmin tantra work
from where he had left — at Nasik — and
while yet a young student he travelled wide
over Northern India engaging in propaganda
of Shree Jagadguru Sri Shankara and was
present during every occasion to be present
at the great Sabhas where the most
distinguished scholar of the days used
to assemble and discuss and having established
the supremacy of the Vedanta philosophy
re-established the Peeth at Sringeri
and Shri Rangenatha Sakti crowned
as the Jagadguru Rajaguru Swamiji
Shri Shri Sri Sri Rajaguru Swamiji Bahadur
and became the specially favoured
disciple of the Maharaja of Mysore.

Swamiji
Acharya Rangacharya, Shree Govardhan Rangacharya
who had carried the banner of Shri Bhagavad
Ramanuja and the Alwars into Northwestern
India showered the highest honours on him
Succeeding to the holy seat of Shri Parakala
Mutt, he became the Centre of religious
Amongst the most distinguished Scholars
of the age, representatives of all the
Shastras and Darshanas, and at the
evening evening, a great Sabha
gathered around him and helped in
the further growth of the knowledge
of ancient Shastras. The great "Saraswati
Pratishtha" Pathashala, now "The Maharaja's
Sanskrit College at Mysore, progressed
in Strength and usefulness as the result
of the Sabhas at the Mutt. The great Swamiji
became a Vidvanmanichya as it was
as the seats of the Sabha of the Mutt,
Pundits vying with each other as the
to have the generous approval.

favours and favourites who sought
which they might receive the confirmement
Shrimanmaharaja Shri Chamaraja
A few years previous Chamaraja
Ayar's predecessor Parakala Swamiji,
Acharya Vidyaranya Parakala,
Having abdicated the Gadi for the space
of twelve years till A.D 1855
In A.D 1877, the most terrible famine
swept over South India, affecting Mysore
Seriously, and at least the inhabitants
of the Capital and the surrounding villages
were saved by the efforts of the Mutt
Mysore, by the orders of the Swamiji there,
has under the Swamiji in great
However, involved the Swamiji in great
financial crisis which had to be tided
over by pledging several of the Mutt
jewels for a short time with some
Sahukars. This imposed a heavy burden on his
Successor Sri Shri Shri Rajaguru Parakala
in A.D 1885 of Shri Shri Shri Krishna Brahmin
Tantra Parakala Swamiji, the great poet

of the famous family Shree Vaishnava was
A.D. 1812, Shree Ranganatha the son of Shri
Narasimhacharya was born, a very age, whose
he was developed such a grasp of Vedas
and his religious instruction came to be described
as "Brahmopadesa Sama Vidwathya" and named
the title of Sarwatantra Swatantra Pattu
Shri Vidyatirtha Swamy he took up the task
of Shri Shri was Brahmatantra of
from where he had left — out Nasik — and
while yet a Grihasthas travelled wide
over Northern India engaging in propaganda
of Shree Vaishnava Siddhanta and has
being very ready occasion to be present
at the great Sabhas where the most
distinguished scholar of the day most
assembled and discussed having established
Vishishtadvaita Siddhanta as the unchallenged
Philosophy and Religion of the Vaishnavites
and Shri Ranganatha Sakala Granthas

Receiving Sanyasa at the earnest request of
Shri Vidyapurna Paduvalli Swamy Bahadur
and Shri Ranganatha the specially favoured
disciple of the Lord of Ahobila Mutt

from it

Shree Rangadhama, Shri Govindhan Rangadhama
who had crowned the beginning of Shri Bhagavad
Ramanuja and the Alwars into Northwestern
India showered the highest honours to him

Succeeding to the holy seat of Shri Parakala
Mutt, he became the Central figure
Amongst the most distinguished Scholars
of the age, representatives of all the
Shastras and Darshanas, and at the
every evening, a great Sabha
gathered round him and helped in
the enhancement of knowledge
of ancient Shastras the great Saraswati
Pratishtha Pathasala, now the Maharaja's
College at Mysore, imagines
in Strength and usefulness as the result
of the Shastras in the Mutt the great Swami
became a Vidyaranyacharya as it were
as the needs of the Sabha of the Mutt,
Pandits coming with books other works
to have the Swamis approval.

for any particular work which they might want the explained
Shreemaan Maharaja Shri Chamaraja Wodeyar presented Chandrakandam
and accompanying Parishavara Bahadur
Having ascended the Gadi for the space
of twelve years till A.D. 1583
In A.D. 1577, the most terrible famine
swept over South India, affecting Mysore
Seriously, and at least the inhabitants
of the Carnatic were the Cumbum Pathar round
Mysore by the efforts of the Mutt, under
Mysore by the efforts of the Mutt, under
her under the orders of the Swamis. Thus,
Mutt
however, incurred the Swamis in great
financial crisis which had to be tided
over by pledging several of the costly
jewels for a short time with some
Sahukars, Communicated with the Palace
This imposed a heavy burden on his
Successor to the Shri Hayagreeva Pattam
in A.D. 1585 of Shri Shri Krishna Brahma
Tantra Parakala Swamin, the great poet

Jayanthi
the Shree Kesanatha Desikar the study of
"Shree Parakala Swami Upakhyanam" composed in
his seventh year, and dedicated to the
lotus feet of Shri Shreenivasa Brahma
tantra parakala Swami and from him
Swami conferred on him the title of "Kavi Sarvabhouma"
Even so early the title of "Kavi Sarvabhouma"
took it as sufficient to enable one to gain
fame as the chosen of Shri Lord Narayana
Born in A.D 1539 in Thiruvahindrapuram on the
banks of the Pennaiyar as the second son of
Shri Dharmadevanayar, a scion of the renowned
Ephmayiri (Perumkanda) Appalacharya, the
Commentator of Saraparakashika, a resident
of Thiruvahindrapuram. He was named Krishna
after the Shri Shreenivasa Brahmatantra
Parakala (whose name it was before)
and who had foretold of this benefit
to his parents before he was
Seeking he had learnt the Shastras
Such proficiency in Jagatkarana Sakshi
and Vallabha Shastras

able to procure the Parakala Swami Jayanthi
which won for him the title of "Kavi Sarvabhouma".
Swami. After receiving Panchasamskaram
from Shri Shreenivasa Brahmatantra
was blessed with the gift of Shree Narayanastra
the Mantram from that great Swami on the
banks of the Kapila when he was 16 years
Sixteen. Having learnt with the blessing
of Shree Bhashya and other Vedanta Granthas
from Shri Swami, he was enjoined to
Lake Tirupathi Ashramam and preach
to the Saivaithanam of Thiruvenkatam at the
Tirumalai Venkatesa Perumal the Swami.
Sabha mandapam through the
Shri at the former's request he Composed
Bringaraja Vilasam" as he like to the Palace
family God Shri Ranganatha. From there he
proceeds to found Shreevaishnavism at the invitation
of Sri Rama Bhoopala the King and at his
request wrote Kavitharkika Simham" refuting
the tenets of Shri Kashmira Swami. Thereafter
he went to Shri Kanchi
The days of Thiruvahindrapuram for his Ramanuja
an ardent Kavi Sarvabhouma he
and beg God him to compose a work like
dedicated to Shri Shreenivasa

Blessed by two of his predecessors
Letter Shri Krishnamachariya ascended
the seat on the demise of Shri
Rangnatha Brahma Paramatma
in A.D. 1886 (Salivahana 1807 Parthiva
Bhadrapada Bahula Dashami)

got a copy made of it and had it
published at the request of the Rani.
Meanwhile by this time Shree Rangnatha
Brahma Tantra Parakala Swami, had been
feeling old and sent for Shri Krishna
Mackariya at Ranipuram. On his arrival
at Srirangapatnam, he offered this homage
to him and along with the grants
he had composed as humble presents
to Swami. He dwelt there a considerable
time engaged in the Study of the Darshanas
and when he proposed to take leave of
him, Shri Rangnatha Brahmatantra
was pleased to say that he would be
prove to be his own worthy Successor
to the Lokapeetham after him and
having prepared the Mahamanya for the
Samashrayana the gift of the necessary
mantras and other Upadeshams,
the permitted him to return to Vanaparthi
and at the same time enjoining
him to be prepared to go over to
Mysore when the call should go
forth by the Maharaja.

was then at Shivanasamudram. During
this stay there he composed the Telugu
Parijäta Apaharanam", Rama Champoo
Constituting the History of Shri Ranganatha
Swamy in the South, at Srirangapatna,
Shree Kanchi, Tirumalai, Shrirangam
and other Sacred places. Also the
"Vedapada Stava", and desired
to Shri Swami. He says that blessed
by the Swami and so he foretold
foretold that Shri Krishna murthy
would one day certainly prove
the help for the rise of Shri Advaita
Sanstha Prakasha Press.

On hearing of Ramayanam, the Acharya
taught the Rani, Shrimad Ramayanam,
Shrimad Maha Bharatha, Shree Vishnu
Puranam and Shrimad Bhagavatam.
While he was engaged in explaining
on the last, he had come to the passage
of a Command song or air, written by
Shree Purandara Dasaru and often
used in Bhajan and Congregational

[illegible]

(6)

ಸಂಪಾದಕರಿಗೆ ಪತ್ರ

ಮಾನ್ಯರೆ,

ಕಳೆದ ಸಂಚಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಶ್ರೀ ಕೆ. ಎಸ್. ಅಶ್ವತ್ಥ್ ಅವರ ಲೇಖನ ಓದಿದೆ. ಅವರು ಹೇಳಿರುವ ಅಭಿಪ್ರಾಯಗಳಲ್ಲಿ ಕೆಲವು ಸರಿಯಾಗಿಲ್ಲ. ಅವುಗಳನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಲು ಈ ಪತ್ರ ಬರೆಯುತ್ತಿದ್ದೇನೆ.

ಅಶ್ವತ್ಥ್ ಅವರು ಹೇಳಿರುವಂತೆ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿನ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗುವ ಲೇಖನಗಳಿಗೆ ಸಂಪಾದಕರೇ ಜವಾಬ್ದಾರರು. ಪರಿಷತ್ತಿಗೂ ಲೇಖನಗಳಲ್ಲಿ ವ್ಯಕ್ತವಾಗುವ ಅಭಿಪ್ರಾಯಗಳಿಗೂ ಸಂಬಂಧವಿಲ್ಲ. ಪರಿಷತ್ತಿನ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗುವ ಲೇಖನಗಳಲ್ಲಿ ಕೆಲವು ಪರಿಷತ್ತಿನ ಅಭಿಪ್ರಾಯಗಳಿಗೆ ವಿರುದ್ಧವಾಗಿರಬಹುದು. ಆದರೆ ಅವುಗಳಿಗೆ ಪರಿಷತ್ತು ಜವಾಬ್ದಾರಿಯಲ್ಲ. ಪರಿಷತ್ತಿನ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗುವ ಲೇಖನಗಳಲ್ಲಿ ಕೆಲವು ಪರಿಷತ್ತಿನ ಅಭಿಪ್ರಾಯಗಳಿಗೆ ವಿರುದ್ಧವಾಗಿರಬಹುದು. ಆದರೆ ಅವುಗಳಿಗೆ ಪರಿಷತ್ತು ಜವಾಬ್ದಾರಿಯಲ್ಲ.

ಅಶ್ವತ್ಥ್ ಅವರು ಹೇಳಿರುವಂತೆ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿನ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗುವ ಲೇಖನಗಳಿಗೆ ಸಂಪಾದಕರೇ ಜವಾಬ್ದಾರರು. ಪರಿಷತ್ತಿಗೂ ಲೇಖನಗಳಲ್ಲಿ ವ್ಯಕ್ತವಾಗುವ ಅಭಿಪ್ರಾಯಗಳಿಗೂ ಸಂಬಂಧವಿ

14-12-1816	"	1
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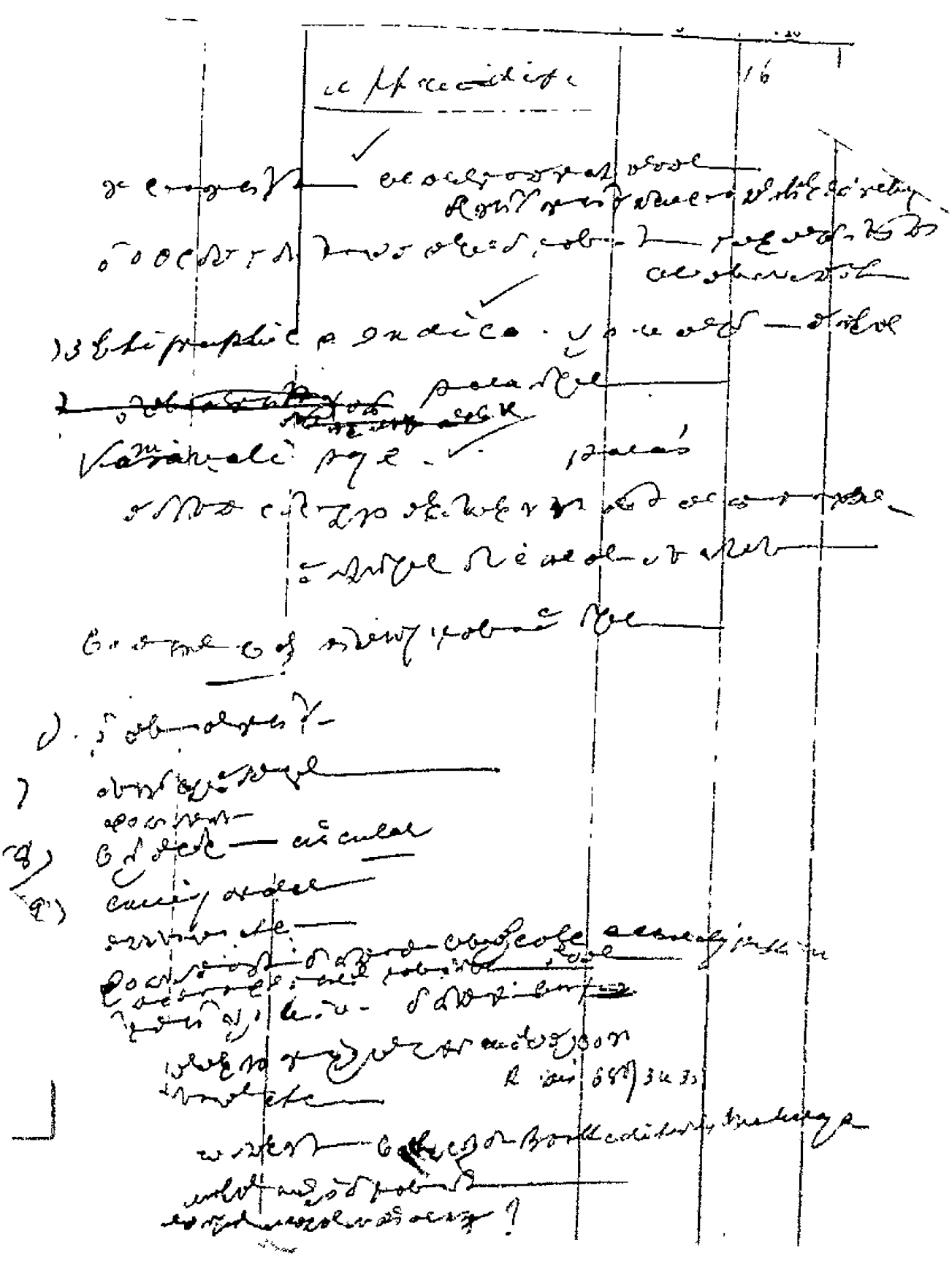
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